

693. 4. 5.
5
A
S E R M O N

Preached before the Right Honourable the

LORD-MAYOR,

THE

Court of ALDERMEN,

THE

S H E R I F F S,

AND THE

G O V E R N O R S of the several
Hospitals of the City of *London*,

AT THE

Parish Church of St. BRIDGET,

O N

M O N D A Y in *Easter-Week*, 1740.

Butler
By JOSEPH Lord Bishop of BRISTOL.

L O N D O N:

Printed for JOHN and PAUL KNAPTON, at the Crown in
Ludgate-street. MDCCL.

Salter, Mayor.

Tuesday, the 15th Day of April, 1740.
and in the Thirteenth Year of the
Reign of King George the Second,
of Great-Britain, &c.

IT is Ordered, That the Thanks of
this Court be given to the Right
Reverend Father in God, the Lord Bishop
of *Bristol*, for his Sermon preached be-
fore this Court, and the Governors of
the several Hospitals of this City, at the
Parish-Church of *St. Bridget*, on *Monday*
in *Easter-Week* last, and that he be de-
sired to print the same.

M A N.

PROVERBS xxii. 2.

*The Rich and Poor meet together : the
Lord is the Maker of them all.*

THE Constitution of Things being such, that the Labour of one Man, or the united Labour of several, is sufficient to procure more *Necessaries* than he or they stand in need of, which it may be supposed was, in some Degree, the Case, even in the first Ages ; this immediately gave Room for Riches to arise in the World, and for Mens acquiring them by honest Means ; by Diligence, Frugality and prudent Management. Thus Some would very soon acquire greater Plenty of *Necessaries* than they had Occasion for. And Others by contrary Means, or by cross Accidents, would be in Want of them. And he who should supply their Wants, would have the Property in a proportionable Labour of their Hands ; which he would scarce fail to make Use of, instead of his own, or perhaps together with them, to provide future *Necessaries* in greater Plenty. Riches then were first bestowed upon the World, as they are still continued in it, by the Blessing of God upon the Industry of Men, in the Use of their Understanding and Strength.

Riches themselves have always this Source ; tho' the Possession of them is conveyed to particular Persons by different Channels. Yet still, *the hand of the diligent maketh rich*^a, and, other Circumstances being equal, in Proportion to its Diligence.

But to return to the first Rich Man ; whom we left in Possession of Dependents, and Plenty of *Necessaries* for himself and them. A Family would not be long in this State, before *Conveniencies*, somewhat *Ornamental*, and for *Entertainment*, would be wanted, looked for, and found out. And, by Degrees, these secondary Wants, and Inventions for the Supply of them, the Fruits of Leisure and Ease, came to employ much of Mens Time and Labour. Hence a new *Species of Riches* came into the World, consisting of things which it might have done well enough without, yet thought desirable, as affording Pleasure to the Imagination, or the Senses. And these went on increasing, till, at length, the *Superfluities* of Life took in a vastly larger Compass of things, than the *Necessaries* of it. Thus Luxury made its Inroad, and all the numerous Train of Evils its Attendants ; of which Poverty, as bad an one as we may account it, is far from being the worst. Indeed the Hands of the Generality must be employed : and a very few of them would now be sufficient to provide the World with *Necessaries* : and therefore the rest of them must

^a PROV. X. 4.

be employed about what may be called Superfluities ; which could not be, if these Superfluities were not made Use of. Yet the Desire of such things, insensibly, becomes immoderate, and the Use of them, almost of Course, degenerates into Luxury ; which, in every Age, has been the Diffipation of Riches, and, in every Sense, the Ruin of those who were possessed of them : and therefore cannot be too much guarded against by all opulent Cities. And as Men sink into Luxury, as much from Fashion, as direct Inclination, the richer Sort together may easily restrain this Vice, in almost what Degree they please : and a few of the chief of them may contribute a great deal towards the restraining it.

'Tis to be observed further concerning the Progress of Riches, that had they continued to consist only in the Possession of *the things themselves*, which were necessary, and of *the things themselves*, which were, upon their own Account, otherwise desirable ; this, in several Respects, must have greatly embarrass'd Trade and Commerce ; and have set Bounds to the Increase of Riches in all Hands, as well as have confined them in the Hands of a few. But, in Process of Time, it was agreed to substitute somewhat more lasting and portable, which should pass every where, in Commerce, for real natural Riches ; as Sounds had before, in Language, been substituted for Thoughts. And this general Agreement (by
what

what Means soever it became general) that *Money* should answer all things, together with some other Improvements, gave full Scope, for Riches to increase in the Hands of particular Persons, and likewise to circulate into more Hands. Now this, tho' it was not the first Origin of Covetousness, yet it gives greater Scope, Encouragement and Temptation to Covetousness than it had before. And there is moreover the Appearance, that this artificial Kind of Riches, Money, has begot an artificial Kind of Passion for them: both which Follies well-disposed Persons must, by all means, endeavour to keep clear of. For indeed *the Love of Riches is the root of all evil*^b: tho' Riches themselves may be made instrumental in promoting every thing that is good.

The Improvement of Trade and Commerce has made another Change, just hinted at, and I think a very happy one, in the State of the World, as it has enlarged the middle Rank of People: many of which are, in good Measure, free from the Vices of the highest and the lowest Part of Mankind. Now these Persons must remember, that whether, in common Language, they do, or do not, pass under the Denomination of Rich, yet they really are so, with Regard to the Indigent and Necessitous: and that considering the great Numbers which make up

^b 1 Tim. vi. 10.

this middle Rank among Us, and how much they mix with the Poor, they are able to contribute very largely to their Relief, and have in all Respects a very great Influence over them.

You have heard now the Origin and Progress of what this great City so much abounds with, Riches ; as far as I had Occasion to speak of these things. For this brief Account of them has been laid before you for the Sake of the good Admonitions it afforded. Nor will the Admonitions be thought foreign to the Charities, which we are endeavouring to promote. For These must necessarily be less, and the Occasions for them greater, in Proportion as Industry should abate, or Luxury increase. And the Temper of Covetousness is, we all know, directly contrary to that of Charity, and eats out the very Heart of it. Then, lastly, There are good Sort of People who really want to be told, that They are included in the Admonitions to be given to the Rich, tho' they do see Others richer than themselves.

The Ranks of Rich and Poor being thus formed, they *meet together* ; they continue to make up one Society. The mutual Want, which they still have of each other, still unites them inseparably. But they *meet* upon a Foot of great Inequality. For, as *Solomon* expresses it in brief, and with much Force, *the rich ruleth over the poor* *. And this their general Intercourse, and

* Prov. xxii. 7.

Superiority on one hand, and Dependence on the other, are in no sort accidental, but arise necessarily from a settled providential Disposition of things, for their common Good. Here then is a real, standing Relation between the Rich and the Poor. And the former must take Care to perform the Duties belonging to their Part of it, for these chiefly the present Occasion leads me to speak to, from Regard to Him, who placed them in That Relation to the Poor, from whence those Duties arise, and who *is the Maker of them all.*

What these Duties are, will easily be seen, and the Obligations to them strongly enforced, by a little further Reflection upon both these Ranks, and the natural Situation which they are in with Respect to each other.

The lower Rank of Mankind go on, for the most Part, in some Tract of Living, into which they got by Direction or Example; and to this their Understanding and Discourse, as well as Labour, are greatly confined. Their Opinions of Persons and Things they take upon Trust. Their Behaviour has very little in it original or of Home-growth; very little which may not be traced up to the Influence of Others, and less which is not capable of being changed by such Influence. Then as God has made plentiful Provision for all his Creatures, the Wants of all, even of the poorest, might be supplied, so far

as 'tis fit they should, by a proper Distribution of it. This being the Condition of the lower Part of Mankind, consider now what Influence, as well as Power, their Superiors must, from the Nature of the Case, have over them. For they can instil Instruction, and recommend it in a peculiar Manner by their Example, and enforce it still further with Favour and Discouragement of various Kinds. And Experience shews, that they do direct and change the Course of the World as they please. Not only the civil Welfare, but the Morals and Religion of their Fellow-creatures, greatly depend upon them; much more than they would, if the common People were not greatly wanting to their Duty. All this is evidently true of Superiors in general; Superiors in Riches, Authority, and Understanding, taken together. And need I say how much of this whole Superiority goes along with Riches? 'Tis no small Part of it, which arises out of Riches themselves. In all Governments, particularly in our own, a good Share of civil Authority accompanies them. Superior natural Understanding may, or may not: but when it does not, yet Riches afford great Opportunities for Improvement, and may command Information; which things together are equivalent to natural Superiority of Understanding.

But I am sure you will not think, I have been reminding you of these Advantages of Riches in Order to beget in you that Complacency and

B

Trust

Trust in them, which you find the Scripture every where warning you against. No : The Importance of Riches, this their Power and Influence, affords the most serious Admonition in the World to those who are possessed of them. For it shews, how very highly blameable even their Carelessness in the Use of that Power and Influence must be : since it must be blameable in a Degree proportionate to the Importance of what they are thus careless about.

But it is not only true, that the Rich have the Power of doing a great deal of Good, and must be highly blameable for neglecting to do it : but it is moreover true, that this Power is given them by way of Trust, in order to their keeping down that Vice and Misery, with which the lower People would otherwise be quite over-run. For without Instruction and good Influence They, of course, grow rude and vicious, and reduce themselves to the utmost Distresses ; often to very terrible ones without deserving much Blame. And to these must be added their unavoidable Distresses, which yet admit of Relief. This their Case plainly requires, that some natural Provision should be made for it : as the Case of Children does, who if left to take their own Ways, would almost infallibly ruin themselves. Accordingly Providence has made Provision for this Case of the Poor : not only by forming their Minds peculiarly apt to be influenced by their Superiors, and giving those
Superiors

Superiors Abilities to direct and relieve them ; but also by putting the latter under the Care and Protection of the former : for this is plainly done, by Means of that Intercourse of various Kinds between them, which, in the natural Course of things, is unavoidably necessary. In the primitive Ages of the World, the Manner in which *the rich and the poor met together*, was in Families. Rich Men had the Poor for their Servants : not only a few for the Offices about their Persons, and for the Care of what we now call domestick Affairs ; but great Numbers also for the Keeping of their Cattle, the Tillage of their Fields, for working up their Wool into Furniture and Vestments of necessary Use as well as Ornament, and for preparing them those many things at Home, which now pass through a Multitude of unknown poor Hands successively, and are by them prepared, at a Distance, for the Use of the Rich. The Instruction of these large Families, and the Oversight of their Morals and Religion, plainly belonged to the Heads of them. And that obvious Humanity, which every one feels, must have induced them to be kind to all whom they found under their Roof, in Sicknefs and Old-age. In this State of the World, the Relation between the Rich and the Poor could not but be universally seen and acknowledged. Now indeed it is less in Sight, by Means of artificial Methods of carrying on Business, which yet are not blamable.

But the Relation still subsists, and the Obligations arising out of it ; and cannot but remain the same, whilst the Rich have the same Want of the Poor, and make the same Use of them, tho' not so immediately under their Eye ; and whilst the Instruction, and Manners, and good or bad State of the Poor, really depend in so great a Degree upon the Rich, as all these things evidently do ; partly in their Capacity of Magistrates, but very much also in their private Capacity. In short, He who has distributed Men into these different Ranks, and at the same Time united them into one Society, in such Sort as Men are united, has, by this Constitution of things, formally put the Poor under the Superintendency and Patronage of the Rich. The Rich then are charged, by natural Providence, as much as by revealed Appointment, with the Care of the Poor : not to maintain them idle ; which, were it possible they could be so maintained, would produce greater Mischiefs than those which Charity is to prevent ; but to take Care, that they maintain themselves by their Labour, or in case they cannot, then to relieve them ; to restrain their Vices, and form their Minds to Virtue and Religion. This is a Trust, yet it is not a Burthen, but a Privilege, annexed to Riches. And if every one discharged his Share of the Trust faithfully, whatever be his Share of it, the World would be quite another Place from what it is. But that cannot be,

be, till Covetousness, Debauchery, and every Vice be unknown among the Rich. Then, and not before, will the Manners of the Poor be, in all Respects, what they ought to be, and their Distresses find the full Relief, which they ought to find. And, as far as things of this Sort can be calculated, in Proportion to the right Behaviour of Persons whom God has placed in the former of these Ranks, will be the right Behaviour and good Condition of those, who are cast into the latter. Every one of Ability then is to be persuaded to do Somewhat towards this, keeping up a Sense of Virtue and Religion among the Poor, and relieving their Wants ; each as much as he can be persuaded to. Since the Generality will not part with their Vices, it were greatly to be wished, they would bethink themselves, and do what Good they are able, so far only as is consistent with them. A vitious Rich Man cannot pass through Life without doing an incredible deal of Harm, were it only by his Example and Influence ; besides neglecting the most important Obligations, which arise from his superior Fortune. Yet still, the less he neglects them, the less share of the Vices and Miseries of his Inferiors, will lie at his Door : the less will be his Guilt, and Punishment. But conscientious Persons of this Rank must revolve again and again in their Minds, how great the Trust is, which God has annexed to it. They must each of them consider

consider impartially, what is his own particular Share of that Trust ; which is determined by his Situation, Character, and Fortune together : and then set himself to be as useful as he can, in those particular Ways, which he finds thus marked out for him. This is exactly the Precept of St. *Peter*^d ; *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.* And as Rich Men, by a right Direction of their greater Capacity, may intitle themselves to a greater Reward ; so by a wrong Direction of it, or even by great Negligence, they may become *partakers of other mens sins*, and chargeable with other Mens Miseries. For if there be at all any Measures of Proportion, any sort of Regularity and Order in the Administration of things, 'tis self-evident, that *unto whomsoever much is given, of him shall much be required : and to whom much is committed, of him shall more be demanded.*

But still 'tis to be remembred, that every Man's Behaviour is his own Concern, for every one must give account of his own Works ; and that the lower People are very greatly to blame in yielding to any ill Influence, particularly following the ill Example of their Superiors ; tho' these are more to blame in setting them such an Example. For, as our Lord declares, in the Words immediately

^d 1 Pet. iv. 10. • 1 Tim. v. 22, ^f Luke xii. 48.

preceding those just mentioned, ² *that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.* Vice is itself of Ill-desert, and therefore shall be punished in All; though its Ill-desert is greater or less, and so shall be its Punishment, in Proportion to Men's Knowledge of God and Religion: But 'tis in the most literal Sense true, that *he who knew not his Lord's will, and committed things worthy of stripes, shall be beaten, though with few stripes.* For it being the Discernment, that such and such Actions are evil, which renders them vitious in him who does them, Ignorance of other things, though it may lessen, yet it cannot remit the Punishment of such Actions in a just Administration, because it cannot destroy the Guilt of them: much less can corrupt Deference and Regard to the Example of Superiors in Matters of plain Duty and Sin, have this Effect. Indeed the lowest People know very well, that such ill Example affords no Reason why they should do ill; but they hope it will be an Excuse for them, and thus deceive themselves to their Ruin: which is a very forcible Reason why their Superiors should not lay this Snare in their Way.

² Luke xii. 47, 48.

All this approves itself to our natural Understanding; though it is by means of Christianity chiefly, that it is thus enforced upon our Consciences. And Christianity, as it is more than a Dispensation of Goodness, in the general Notion of Goodness, even a Dispensation of Forgiveness, of Mercy and Favour on God's Part, does in a peculiar Manner heighten our Obligations to Charity among ourselves. *In this was manifested the love of God towards us,—that he sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another^h.* With what unanswerable Force is that Question of our Lord to be applied to every Branch of this Duty, *Shouldst not thou also have compassion on thy fellow-servant, even as I had pity on thee?ⁱ* And can there be a stronger Inducement to endeavour the Reformation of the World, and bringing it to a Sense of Virtue and Religion, than the Assurance given us, *that he which converteth a sinner from the error of his way, and, in like manner, he also who preventeth a Person's being corrupted, by taking care of his Education, shall save a soul from death, and shall hide a multitude of sins?^k*

These things lead us to the following Observations on the several Charities, which are the Occasion of these annual Solemnities.

^h John iv. 9, 10, 11.

ⁱ Matth. xviii. 33.

^k James v. 20.

1. What we have to bestow in Charity being a Trust, we cannot discharge it faithfully, without taking some Care to satisfy ourselves in some Degree, that we bestow it upon the proper Objects of Charity. One hears Persons complaining, that 'tis difficult to distinguish, who are such ; yet often seeming to forget, that this is a Reason for using their best Endeavours to do it. And Others make a Custom of giving to idle Vagabonds : a Kind of Charity, very improperly so called, which one really wonders People can allow themselves in ; merely to be relieved from Importunity, or at best to gratify a false Good-nature. For they cannot but know, that it is, at least, very doubtful, whether what they thus give, will not immediately be spent in Riot and Debauchery. Or suppose it be not, yet still they know, they do a great deal of certain Mischief, by encouraging this shameful Trade of begging in the Streets, and all the Disorders which accompany it. But the Charities towards which I now ask your Assistance, as they are always open ; so every one may contribute to them with full Assurance, that he bestows upon proper Objects, and in general that he does more good, than by equal Sums given separately to particular Persons. For that these Charities really have these Advantages, has been fully made out, by some who have gone before me in the Duty I am discharging, and by the Reports annually published at this Time.

Here the Report annexed was read.

Let us thank God for those Charities, in Behalf of the Poor; and also on our own Behalf, as they give us such clear Opportunities of doing good. Indeed without them, Vice and Misery, of which there is still so much, would abound so much more, in this populous City, as to render it scarce an habitable Place.

2. Amongst the peculiar Advantages of publick Charities above private ones, is also to be mentioned, that they are Examples of great Influence. They serve for perpetual Memorials of what I have been observing, of the Relation which subsists between the Rich and the Poor, and the Duties which arise out of it. They are standing Admonitions to all within Sight or Hearing of them, to *go and do likewise*.¹ Educating poor Children in Virtue and Religion, Relieving the Sick, and Correcting Offenders in order to their Amendment, are, in themselves, some of the very best of good Works. These Charities would indeed be the Glory of your City, though their Influence were confined to it. But important as they are in themselves, their Importance still increases, by their being Examples to the rest of the Nation; which, in Process of Time, of course copies after the Metropolis. It has in-

¹ Luke x. 37.

deed already imitated every one of these Charities: for of late, the most difficult and expensive of them, Hospitals for the Sick and Wounded, have been established; Some within your Sight, Others in remote Parts of the Kingdom. You will give me Leave to mention particularly That in its second trading City; which is conducted with such disinterested Fidelity and Prudence, as I dare venture to compare with yours*. Again, there are particular Persons very blameably unactive and careless, yet not without good Dispositions, who, by these Charities, are reminded of their Duty, and ^m *provoked to love and to do good works*. And let me add, though one is sorry any should want so slight a Reason for contributing to the most excellent Designs, yet if any are supposed to do so merely of course, because they see others do it, still they help to support these Monuments of

* As it is of very particular Benefit to those, who ought always to be looked upon with particular Favour by us, I mean our Seamen; so likewise it is of very extensive Benefit to the large Tracts of Country West and North of it. Then the medicinal Waters of the City, render it a still more proper Situation for an Infirmary. And so likewise does its Neighbourhood to the *Bath-hospital*. For it may well be supposed, that some poor Objects will be sent thither, in hopes of Relief from the *Bath-waters*, whose Case may afterwards be found to require the Assistance of Physick or Surgery: and on the other hand, that some may be sent to our Infirmary for Help from those Arts, whose Case may be found to require the *Bath-waters*. So that if I am not greatly partial, the *Bristol-infirmary* as much deserves Encouragement, as any charitable Foundation in the Kingdom.

^m Heb. x. 24.

Charity, which are a continued Admonition to the Rich, and Relief to the Poor: And herein all good Men *rejoice*, as St. Paul speaks of himself in a like Case, *yea, and will rejoice.*ⁿ

3. As all human Schemes admit of Improvement, all publick Charities, methinks, should be considered as standing open to Proposals for it; that the whole Plan of them, in all its Parts, may be brought to as great Perfection as is possible. Now it should seem, that employing some Share of the Childrens Time in easy Labour, suitable to their Age, which is done in Some of our Charity-Schools, might be done in most Others of them, with very good Effect; as it is in All those of a neighbouring Kingdom. Then as the only Purposes of Punishments less than capital, are to reform the Offenders themselves, and warn the Innocent by their Example, every thing which should contribute to make this Kind of Punishments answer these Purposes better than it does, would be a great Improvement. And whether it be not a thing practicable, and what would contribute somewhat towards it, to exclude utterly all sorts of Revel-mirth from Places where Offenders are confined, to separate the Young from the Old, and force them Both, in Solitude, with Labour and low Diet, to make the Experiment, how far their natural Strength of Mind can support them under Guilt and Shame and Poverty; this

ⁿ Phil. i. xviii.

may deserve Consideration. Then again, some religious Instruction particularly adapted to their Condition, would as properly accompany those Punishments which are intended to reform, as it does capital ones. God forbid that I should be understood to discourage the Provision which is made for it in this latter Case: I heartily wish it were better than it is; especially since it may well be supposed, as the State of Religion is at present among us, that some condemned Malefactors may have never before had the Doctrine of the Gospel enforced upon their Consciences. But since it must be acknowledged of greater Consequence, in a religious, as well as civil Respect, how Persons live, than how they die; it cannot but be even more incumbent on us, to endeavour, in all Ways, to reclaim those Offenders, who are to return again into the World, than those who are to be removed out of it: and the only effectual Means of reclaiming them, is to instil into them a Principle of Religion. If Persons of Authority and Influence would take things of this and a like Kind under their Consideration, they might perhaps still improve those Charities; which are already, I truly believe, under a better Management than any other of so large a Compass in the World. But

4. With regard to the two particular Branches of them last mentioned, I would observe, that our Laws and whole Constitution, civil and ecclesiastical,

fiastical, go more upon Supposition of an Equality amongst Mankind, than the Constitution and Laws of other Countries. Now this plainly requires, that more particular Regard should be had to the Education of the lower People, than in Places, where they are born Slaves of Power, and to be made Slaves of Superstition. It is, I suppose, acknowledged, that They have greater Liberty here, than they have any where else in the World. But unless Care be taken for giving them some inward Principle to prevent their abusing this greater Liberty which is their Birth-right, can we expect it will prove a Blessing to them? or will they not in all Probability become more dissolute, or more wild and extravagant whatever wrong Turn they happen to take, than People of the same Rank in other Countries?

5. Let me again remind you of the additional Reason, which Persons of Fortune have to take particular Care of their whole Behaviour, that it be in all Respects good and exemplary, upon Account of the Influence which it will have upon the Manners of their Inferiors. And pray observe how strictly this is connected with the Occasion of our present Meeting; how much your good Behaviour in private Life, will contribute to promote the good Design of all these Charities, and how much the contrary would tend to defeat it, and even to produce the Evils which
They

They are intended to prevent or to remedy. Whatever Care be taken in the Education of these poor Children at School, there is always Danger of their being corrupted, when they come from it. And this Danger is greater, in Proportion to the greater Wickedness of the Age they are to pass through. But if, upon their coming abroad into the World, they find the Principles of Virtue and Religion recommended by the Example of their Superiors, and Vice and Irreligion really discountenanced, this will confirm them in the good Principles in which they have been brought up, and give the best Ground to hope, they will never depart from them. And the like is to be said of Offenders, who may have had a Sense of Virtue and Religion wrought in them, under the Discipline of Labour and Confinement. Again; Dissolute and debauched Persons of Fortune, greatly increase the general Corruption of Manners; and this is what increases Want and Misery of all Kinds. So that they may contribute largely to any or all of these Charities, and yet undo but a very small Part of the Mischief which they do, by their Example, as well as in other Ways. But still the Mischief which they do, suppose by their Example, is an additional Reason why they should contribute to them; even in Justice to particular Persons, in whose Ruin they may have an unknown Share of Guilt; or however in Justice

to

to Society in general : for which they will deserve Commendation, how blameable soever they are for the other. And indeed amidst the dark Prospect before us, from that Profligateness of Manners, and Scorn of Religion, which so generally abound, this good Spirit of Charity to the Poor discovering itself in so great a Degree, upon these Occasions, and likewise in the late necessary Time, even amongst Persons far from being blameless in other Respects ; this cannot but afford Hopes, that we are not given over by Providence, and also that they themselves will at length consider, and not go on contributing, by the Example of their Vices, to the Introduction of that Distress, which they so commendably relieve, by their Liberality.

To conclude, Let our Charity towards Men be exalted into Piety towards God, from the serious Consideration, that we are all his Creatures ; a Consideration which enforces That Duty upon our Consciences, as we have any Regard to Him. This Kind of Adjuration, and a most solemn one it is, one often hears profaned by a very unworthy Sort of People, when they ask Relief *for God's Sake*. But surely the Principle itself, which contains in it every thing great, and just, and good, is grievously forgotten among us. To relieve the Poor *for God's Sake*, is to do it in Conformity to the Order of Nature, and to His Will, and

2

His

His Example, who is the Author and Governor of it ; and in thankful Remembrance, that all we have is from His Bounty. 'Tis to do it, in His Behalf, and as to Him. For *he that bath pity upon the poor, lendeth unto the Lord* ° : And our Saviour has declared, that he will take as given to himself, what is given in a well-chosen Charity ^p. Lastly, 'Tis to do it under a Sense of the Account which will be required of what is committed to our Trust, when *the rich and poor, who meet Here upon Terms of so great Inequality, shall meet Hereafter upon a Level, before Him who is the Maker of them all.*

• Prov. xix. 17. ^p Matth. xxv. 40.

D

A True

A True REPORT of the great Number of
Poor Children, and other Poor People, Main-
tain'd in the several HOSPITALS, under
the Pious Care of the LORD-MAYOR,
Commonalty, and Citizens of the City of
LONDON, the Year last past.

CHRIST'S Hospital.

Children put forth Apprentices, and discharged
out of *Christ's Hospital* the Year last past 136;
Nine whereof being instructed in the Mathe-
maticks and Navigation, were placed forth Appren-
tices to Commanders of Ships, out of the Mathema-
tical-School, Founded by his late Majesty King
CHARLES the Second of Blessed Memory. } 136

Children Buried the Year last past ——— 27

Children now remaining under the Care and Charge
of the said Hospital, which are kept in the House
and at Nurse elsewhere, 1020; and 118 newly ad-
mitted; amounting in all to ——— } 1138

The Names of all which are Registered in the Books kept
in the said Hospital, and are to be seen, as also when and
whence they were admitted.

That the Revenue of the Hospital having greatly suffered
by several dreadful Fires in and about *London*, and otherwise,
and the Governors having been at vast Expence, for accom-
modating poor Orphans, in Purchasing and Building of con-
venient Houses, or Nurseries, at *Hertford* and *Ware* for their
Reception, and in maintaining of Masters, Ushers, and other
proper Officers there: And the Sick Ward in the said Hospi-
tal having by length of Time become ruinous, and in great
danger of falling, hath unavoidably occasioned the rebuilding
of the same, which has been finished at a very great Expence
of the Money of the said Hospital: And the annual Increase
of Children having made it absolutely necessary for the Go-
vernors to engage in the new building of two additional
Wards for the said Childrens Reception, which said Buildings
have been likewise finished at the like Charge and Expence of
the said Hospital: And the Hospital's Revenue, without ca-
sual Benefactions, being not sufficient to defray the Charge of
maintaining so large a Number of Children as they do, toge-
ther with the great Expence of the said new Buildings. It
is

is therefore to be hoped, and wished for, that in regard to a Work so Charitable, Useful, and Commendable; being for the Relief of necessitous Orphans and Infants, the Advancement of the Christian Religion, and the Good of the Kingdom; all Charitable and Worthy Good Christians will readily and liberally contribute to the Support and Encouragement of so good and pious a Work.

St. BARTHOLOMEW'S Hospital.

There have been Cur'd and Discharged from St. Bartholomew's Hospital, the Year last past, of Wounded, Maimed, Sick and Diseased Persons out of this great City and other Parts of his Majesty's Dominions and Foreign Parts 4896, many of them relieved with Money and other Necessaries at their Discharge to accommodate them in their Return to their several Habitations. } 4896

Buried this Year after much Charge in their Illness 349
Remaining under Cure at the Charge of the said Hospital, } 738

So that there are and have been under the Care of the said Hospital, the Year last past, of Poor, Sick, and Lane Persons, destitute of all other Relief, in all } 5983

This Hospital having happily escaped the great Fire of the City of *London*, the Buildings thereof were by length of Time become very ruinous and dangerous; for which Reason the Governors, by a voluntary Subscription amongst themselves and other charitable Persons, have already new built and finish'd one Pile of Building, consisting of a large Hall for the Resort of the Governors at general Courts, a Compting-House for the meeting of Committees of Governors for the Dispatch of the Business of the Hospital, several Rooms for the examining, taking in, prescribing for, and discharging of Patients, and other necessary Offices regarding the Poor; and have also new built, and near finished and furnished, another Pile of Building consisting of Twelve Wards, to hold Two Hundred Beds for the Poor and their Nurses. And as most of the old Wards are likewise become very ruinous, the Governors, encouraged by the many charitable Donations already given, entertain Hopes of a Continuance thereof, to forward so good a Design, by enabling them not only to finish and furnish the present new Pile of building for Patients, but also to attempt the building another Pile of Building for the same good Use, according to a Plan prepared for that Purpose, which will make the whole Hospital, when

completed, more regular and more useful, and make Room for the Reception of a greater Number of Patients.

But as it is impossible for the Governors to finish that Undertaking without the liberal Contributions of pious and well-disposed Persons ; and for that the constant annual Charge of Maintaining and Relieving the great Number of Poor now in the Hospital, much exceeds the Revenue thereof, the charitable Assistance of all Persons disposed to encourage so Beneficial Helps to the Poor, are humbly desired to enable the Governors as well to support the present Charity as to accomplish the further Enlargement thereof, a Charity very necessary for preserving the Lives of so many miserable People, who would otherwise perish, were it not for the Relief which by the Blessing of God, they daily receive from the said Hospital.

St. THOMAS'S Hospital.

THERE have been Cured and Discharged from St. Thomas's Hospital in <i>Southwark</i> , this last Year, of Wounded, Maimed, Sick and Diseased Per- sons 6057, many of whom have been relieved with Money and Necessaries at their Departure to accom- modate and support them in their Journies to their several Countries and Habitations — — —	}	6057
Buried from thence this Year, after much Charge in their Sickness — — —		
Remaining under Cure at the Charge of the said Hospital — — —	}	753
So that there are and have been this Year, of poor miserable Objects under the Cure of the said Hospital, and destitute of other proper Cure, in all — — —		
	}	7071

The Numbers of Persons constantly relieved in this Hospital being so large as from the above and other annual Accounts appears, the Provisions of Food and Physick, and the Care of able Physicians and Surgeons and other requisite Assistance, occasion a great and continual Expence, and the Hospital also frequently requiring large Repairs and Rebuildings, the whole certain Revenue falls extremely short of defraying the necessary Charges ; and yet by the Bounty of Pious and well-disposed Persons, this Charity has not only been long Supported, but much Enlarged. It is therefore humbly recommended to Persons alike Pious and Benevolent, that they will be pleased to enable the Governors, by Charitable Contributions, to go on in relieving the Distresses of the Maimed and Diseased Poor, so that they may be preserv'd and made useful Members of the Publick.

BRIDEWELL

BRIDEWELL Hospital.

R ceived this last Year into the Hospital of <i>Bridewell</i> , Vagrants and other indigent and miserable People, all which have had Physick, and such other Relief, at the Charge of the said Hospital, as their Necessities required	—	—	—	380
Maintained in the said Hospital, and brought up in divers Arts and Trades at the only Charge of the said Hospital, Apprentices	—	—	—	67

BETHLEM Hospital.

A dmitted into the Hospital of <i>Bethlem</i> this last Year, distracted Men and Women	—	—	—	170
Cured of their Lunacy, and Discharged thence the said Year, several of which were Relieved with Cloathing and Money at their Departure	—	—	—	119
Distracted Persons Buried the last Year, after much Charge bestowed upon them in their Lunacy and Sicknes	—	—	—	49
Now remaining in the said Hospital under Cure, and provided for with Physick, Diet, and other Relief, at the Charge of the said Hospital	—	—	—	225

Besides which, divers Persons who have been Cured in the said Hospital, are provided with Physick, as Out-Patients, at the Charge of the said Hospital, to prevent a Return of their Lunacy.

The Particulars of all which may be seen in the Books of the said Hospital.

There are generally above 200 Distracted Persons maintained in the Hospital of *Bethlem*, and though new Patients are from time to time admitted in the Room of those, who, by the Blessing of God, are Cured and Discharged; yet there continual Applications made to the Governors for Admission of others; and in order to make Room for such as may probably be restored to their Senses, the Governors are obliged to reject, and turn out many, who, upon Examination, or after some time of Tryal, appear to be Incurable, and whose Case is therefore the more Deplorable, as to themselves, and often Dangerous to others.

Some Benefactions having been lately given to the Governors of *Bethlem* Hospital, to be applied to the Use of Incurable Lunaticks, and the Governors having obtained a Grant from the City of some additional Ground in *Moorfields*. Two Buildings have been erected and finished, the one at the East
End

End of the said Hospital for Incurable Men-Patients, and the other at the West End for Incurable Women-Patients; and there are already 85 admitted. But inasmuch as the annual Revenues of the said Hospital do not near answer the present annual Charge, there will be no Means of Supporting an additional Expence of Incurables, without the Contribution of charitable Persons; and this seems to be the only NECESSARY CHARITY for which a PROVISION is wanted in this Noble CITY.

London Work-House.

A true Account (for the Year last past) of the WORK-HOUSE in *Bishopsgate-Street*, Erected pursuant to an Act of Parliament made in the 13th and 14th Years of the Reign of King CHARLES II. which Account ends the 25th of *March*, 1740.

C	Children in the House at <i>Lady-Day</i> , 1739	—	70
	Since admitted	—	34
			104
	Discharged and put forth Apprentice, or to Service		
in several good Families	—	—	23
Buried	—	—	8
Remaining at <i>Lady-Day</i> , 1740	—	—	73
			104

These are religiously educated, according to the Usage of the Church of *England*; and are employed in spinning Wool, sewing and knitting: They are dieted and cloathed, and duly taken Care of in Sickness: They are taught to read, write, and cast account, whereby they are qualified for Services and honest Employments; and have Money given with them when put forth Apprentice, if Benefactor's or Freemen's Children of the City of *London*.

Vagabonds,

Vagabonds, Beggars, pilfering and other young Vagrants and disorderly Persons, duly committed in the Year last past, were 303, and 51 remained at	}	354
<i>Lady-Day, 1739</i>		
Discharged	—	308
Buried	—	6
Remaining at <i>Lady-Day, 1740</i>	—	40
		354

These Vagabonds, Beggars, &c. have proper Relief, and are Employed in beating Hemp and washing Linnen ; whom by God's Blessing and these Means, have been brought to a right Sense of their Crimes ; and many of them have reformed, and used an honest Industry afterwards for their Livelihoods.

Of the Children here educated since the Year 1701, there hath been discharged and placed forth Apprentices to Officers of Ships, to Trades, and to Service in several good Families, (besides those mentioned in the present Account) two thousand six hundred and forty ; and within that time eighteen thousand six hundred and forty-five Vagabonds, Beggars, &c. (among which were several notorious Impostors, pretending to be lame, dumb and blind) have been committed, and punished with Confinement and hard Labour in the manner above-mentioned.

Of the Children there has died three hundred and three, and of the Vagabonds two hundred and two.

The Children and all others in this Work-House, are required to attend Divine Service Morning and Evening, which (in a convenient Place) is there regularly and duly performed.

BY the aforementioned Act of Parliament, Power is granted for the President and Governours of this Corporation, (without Licence in *Mortmain*) to purchase or receive any Lands, Tenements, and Hereditaments, not exceeding the yearly Value of three thousand Pounds, of the Gift, Alienation or Devise of any Person or Persons ; or any Goods, Chattels, or Sums of Money whatsoever, to be applied to the Uses aforesaid. But as yet the present real Estate belonging to the said Corporation (besides the Ground on which the

WORK-

WORK-HOUSE is situate) amounts to little more than one hundred Pounds *per Annum*; and the necessary Expence far exceeding the yearly Income, has very much increased the Debts of the House, and prevented the farther good Designs intended thereby: It is therefore humbly hoped, good and well-disposed Persons will be pleased to encourage and charitably assist this most useful and beneficial Work; that so, for the future, it may be rendered more serviceable to the Publick, and carried on with greater Success: By which means poor destitute Children will be Educated, Maintained, and Employed, and kept from the Distress and Miseries those suffer who want such an Education: And pilfering and other strolling Vagrants, sturdy Beggars, lewd Night-walkers, and such other idle disorderly Persons, being punished with Confinement and hard Labour, (may from those evil and very pernicious Practices) be thereby corrected, restrained, and reformed.

N. B. By a late Act of Parliament, this Corporation can receive no farther help by Lands, Tenements, and Hereditaments.

The Premises are most humbly recommended to your pious Consideration.

God's Providence is our Inheritance.

F I N I S.